

Hawaiian Church Chronicle

"For Christ and His Church"

THE RT. REV. S. HARRINGTON LITTELL, D.D., S.T.D., *Editor*

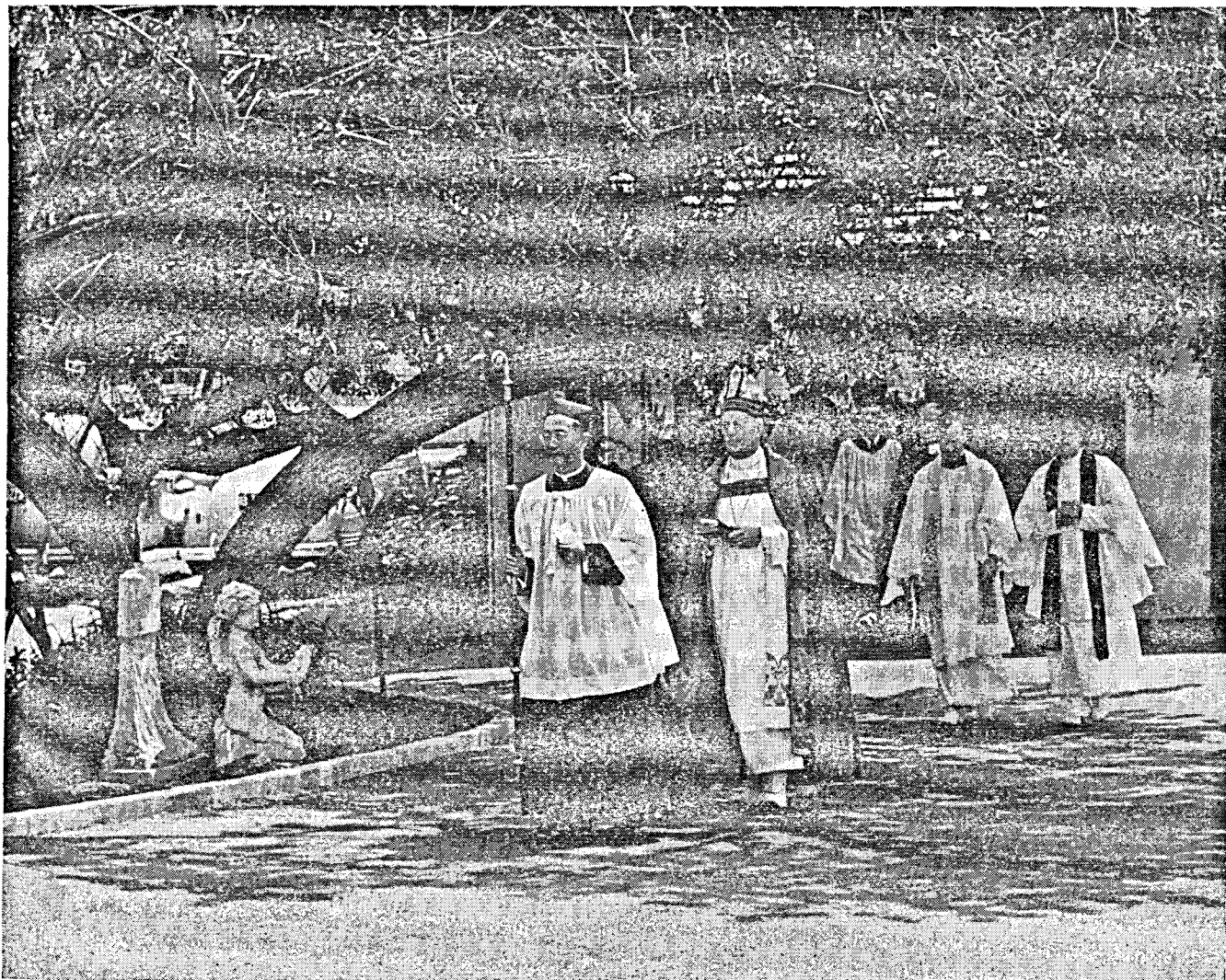
MRS. ROBERT T. AITKEN, *Assistant Editor*

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VOL. XXXII

HONOLULU, HAWAII, JUNE, 1942

No. 3



CONSECRATION OF SAINT CLEMENT'S NEW CHURCH
THE PROCESSION LEAVES THE PARISH HOUSE

(Left to right): The Bishop's Chaplain, the Rev. Noah K. Cho, the Rt. Rev. S. Harrington Littell, D.D., Bishop of the Missionary Diocese; the Rector of the Parish, Dr. E. Tanner Brown, walking with the Rev. Galen Weaver, Minister of the Church of the Crossroads, and followed by the Rev. Peter Huyler, Congregational Minister and Dr. Arthur Hormann, Pastor of the Lutheran Church. Some twenty more clergy are in the procession. The foreground figure of the Hawaiian fisher boy in adoring attitude holds a fish he has captured in a net.

St. Clement's wishes to acknowledge the courtesy of Chief Photographer F. W. Busic, U. S. Navy, who graciously gave his own time to produce these lovely pictures.

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

THE RT. REV. S. HARRINGTON LITTELL, D.D.,
S.T.D., Editor

MRS. ROBERT T. AITKEN, Assistant Editor

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CALENDAR

June 7—1st Sunday after Trinity
June 11—S. Barnabas
June 14—2nd Sunday after Trinity
June 21—3rd Sunday after Trinity
June 24—Nativity of S. John Baptist
June 29—S. Peter
July 4—Independence Day
July 12—6th Sunday after Trinity

HERE AND THERE IN THE DIOCESE

The Episcopal Club at Our University

The Rev. Hollis H. Corey of Epiphany, Honolulu, has been appointed by the Bishop as Clerical Adviser to the Episcopal Club. The University will open for a summer school of twelve weeks instead of the usual six, beginning with June 9th. Many new students have registered. The summer course will give credit for regular freshman work.

It is important that clergy and parents give information immediately regarding any students who belong to our Church. Miss Cenie Hornung of the University faculty remains as the resident adviser, and is the person to whom communications should be sent, addressed in care of the University of Hawaii.

Chaplain Kenneth D. Perkins Now on Johnston Island

Soon after Easter Chaplain Perkins returned from his strenuous period of service on Midway Island. After a week in Honolulu, he was appointed to the Naval Air Station on Johnston Island, which is also within the ecclesiastical limits of the Missionary District of Honolulu. He writes:

"Hugo Cler, who was confirmed at Iolani, is here, as well as many other Church boys from all over the U. S. Johnston is not as large as Midway, and there's not much to be said for the 'setting'. But there is a swell crowd of fellows here, and I'm glad to be working with them. Last Sunday I celebrated what was undoubtedly the first (Epi-

copal) Communion service on the island, that is, the larger island, and later held a general service for all the men, which I repeated on the other island."

He asks that his gratitude be expressed to all who contributed magazines, records, games, and currency to assist him in his work. The list of donors is so long, he adds, that individual acknowledgements are impossible.

Chaplain Frank Titus, U.S.A., at Hilo

The Rev. James Nakamura writes from Hilo:

"Chaplain Titus celebrated at the Holy Apostles' on Ascension Day at 10 a. m. There were about 14 in the congregation. I have arranged with him so that I will have him take the entire service on Whitsunday—The Army and Navy Commission Day—and at his own suggestion, I plan to distribute the special envelopes to our people on that morning as they come in. This will, I hope, be a very appropriate service for that particular day. Chaplain Titus is bringing with him his assistant, a violinist who was with the Rochester Symphonic Orchestra, who will render violin prelude, solo, and postlude. I am also expecting a vocal soloist who is a petty officer in the navy."

Congratulations to Dr. Staley

Dr. Mildred E. Staley, daughter of the first Bishop of Honolulu, commemorated her birthday on May 6th. We congratulate her, and are glad that she continues in normal good health, and is able to fill her time with Church and community interests in many directions.

Which?

A marine, standing on the Bishop's lanai (veranda or porch to our mainland friends), happened to see two of the Priory Sisters passing by in their attractive blue habit of the Community of the Transfiguration. The marine inquired: "What outfit do they belong to?"

The Priory Observes its 75th Anniversary

On The Ascension Day, St. Andrew's Priory School for Girls rounded out three-quarters of a century of unbroken educational and church life, since the time when good Queen Emma, with the advice and help of Bishop Staley, founded the School in 1867. Bishop Littell celebrated Holy Communion in the Cathedral that day, and led the usual colorful procession to the Coral Cross in the school quadrangle for a brief commemorative service which ended with the school song. A few weeks before this, eighteen girls were confirmed. The Commencement is set for June 7th. Sixty-one diplomas are to be given this year. Not even war has prevented the continued progress and effectiveness of this splendid diocesan school.

Confirmations

Appointments may be made at any time with the Bishop for confirmations on any of the Islands. Up to June first, confirmations on Oahu have already taken place in St. Andrew's Hawaiian Congregation, St. Andrew's Cathedral Parish, St. Clement's Church, Holy Trinity, Good Samaritan, St. Andrew's Priory, and St. Stephen's, Waialua. The Bishop plans to spend the week-end of May 31st on Maui, where confirmation classes at Wailuku, Lahaina, and Kula will be presented.

Good Advice

We quote from a mainland paper: "If a bomb falls near you, don't lose your head; put it in a pail of water."

Institution of the New Rector

Sunday afternoon, June 14th, at 3 o'clock is the time set for the formal institution of the Rev. Ardys T. Dean as rector of St. Andrew's Cathedral Parish.

Along the Hamakua Coast

Notes from the Rev. Wm. A. Roberts:

At Laupahoehoe

"On Ascension Day, we had our second United Service at the Laupahoehoe Congregational Church at 6 p. m. It had rained hard, and there was a big landslide, but we had a nice service with about thirty in the congregation. Mr. Kawaiaea read the lesson, Rev. Mr. Funk preached and I offered the prayers. It was agreed to give the offering to the World Relief fund of the Presiding Bishop, so I am sending Mr. Hollander \$8.50.

At Papaaloa

"We met Chaplain Titus in Hilo, and he consented to come out to preach on Whitsunday at Papaaloa in the evening. We had a good Congregation, and enjoyed his message, as well as some violin solos by Mr. William Rusanak, who came with him. They both stayed with us overnight and we had Holy Communion at Paauilo on Monday morning, with ten communicating.

At Paauilo

"I baptised three big Japanese boys at Paauilo on Sunday morning. They had been in my religious classes at school for two years and were also in my Hi-Y club. I rejoice in these conversions, as I know it is not easy for them to take a definite stand. This makes eleven baptisms this year already.

"I have been asked by Paauilo School to have the Baccalaureate Service again in our Church, and it will be held next Sunday morning at 9 o'clock. We expect a large number."

THE BISHOP'S SCHOOL

Upon the Scripps Foundation. Boarding and day school for girls. Intermediate Grades. Preparation for Eastern Colleges. Caroline Seely Cummins, M.A., Vassar, Headmistress. The Right Rev. W. Bertrand Stevens, President, Board of Trustees.
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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXXII

HONOLULU, HAWAII, JUNE, 1942

No. 3

Consecration of Saint Clement's Church, Honolulu

By the Venerable E. Tanner Brown, D.D.

Third New Parish Unit Completed

Born in days of peace and completed in days of war, the new Church building of St. Clement's Parish, Honolulu, was consecrated on the afternoon of May 3rd at a three o'clock service. The Bishop of Honolulu, the Rt. Rev. S. Harrington Littell, all the clergy of Oahu, and many ministers of neighboring congregations joined in the solemn and inspiring Prayer Book service of Consecration with a congregation which was representative of the Episcopal Church congregations of the Island and scores of friends from many Churches.

The Certificate of the Vestry, declaring that the new building and ground were unencumbered, was read by the Rector, Dr. E. Tanner Brown. Following the Consecration prayers, the Sentence of Consecration was read and laid upon the Altar by the Bishop. A fine, strong sermon was preached by the Bishop.

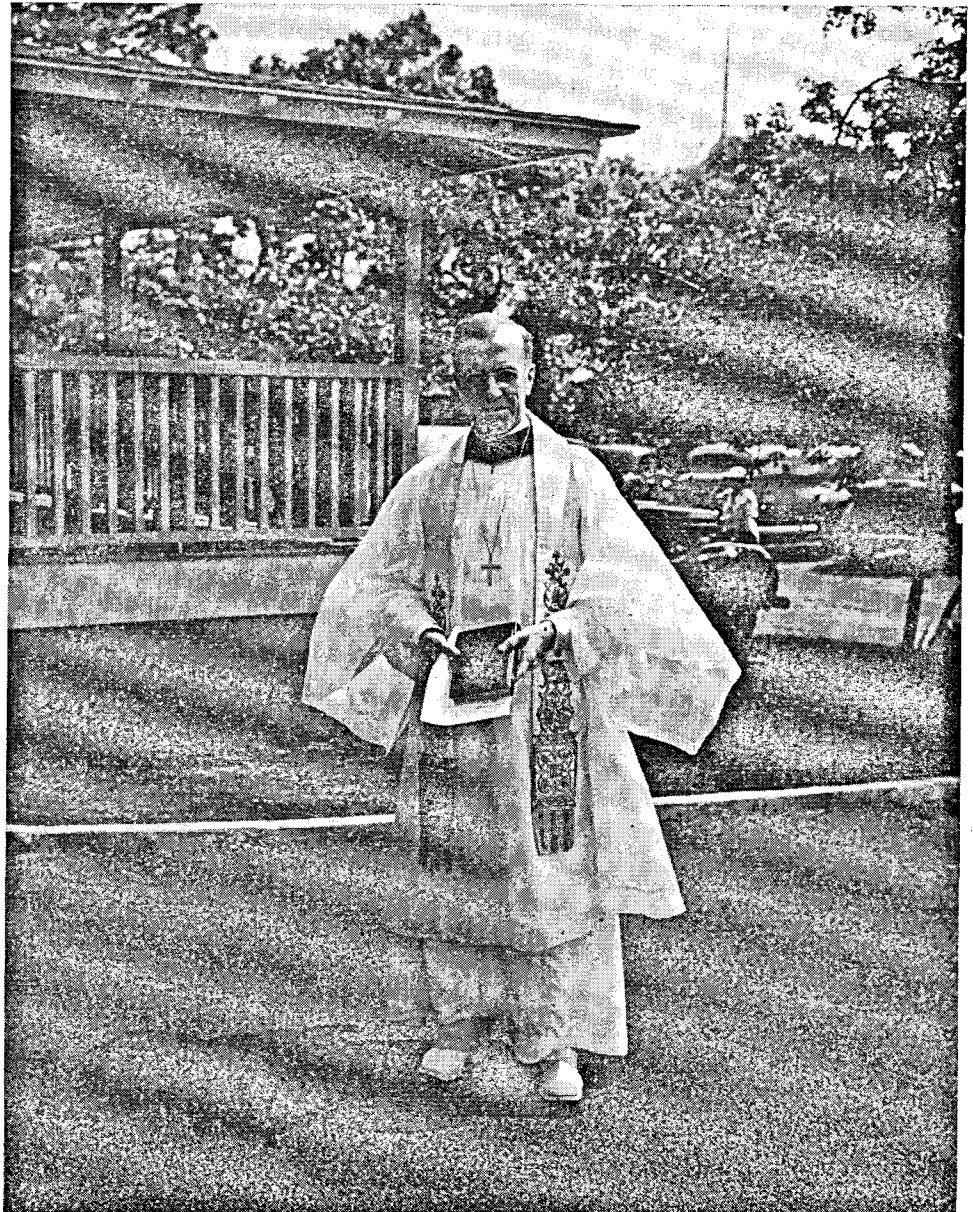
Following the Service, the Guild and Vestry were hosts at a pleasant reception in the Parish House.

The Memorial Pews

During the Service the Rector gave the names of those for whom the Memorial Pews were given and offered prayers of blessing upon these lovely furnishings and for the persons in whose names they given. The pews are in memory of—The officers and men who died at Pearl Harbor on December 7th; William Albert Wall; Clifford Kimball; Mrs. Minnie Churchill; The Rt. Rev. Henry Bond Restarick; Mrs. Caroline Lydia West Miller; The Rev. William Maitland Woods; Harvey Kilsby; Mrs. Annie Richardson and Mrs. Mary Elizabeth Soper; Mary Lewis Fraser and Sarah Kent; Margaret Parsons; Louis Gotfredson Merritt; The Rt. Rev. John Dominique LaMothe; John Hay Wilson; Susan Lockwood Fountain; Mrs. Jessie Usborne; Sarah King; H. Digby Sloggett; Thomas Herbert Gibson; Mrs. Selma Kinney and Miss Maud Kinney; Charles Williams and Francis Bennett; and Alice Smithies Brown.

The Old Church Renewed

Those for whom the little old St. Clement's Church held so many tender memories felt an instant appreciation of the success of the architect, Ray Morris,



THE RECTOR OF ST. CLEMENT'S, DR. E. TANNER BROWN,
ARCHDEACON OF HONOLULU

in his desire to make this new building reminiscent of the old. So real is the result that the love and affection given the old building is transferred to the new.

The changes are: the surrounding lanais, which, by means of wide opening glass doors, can accommodate an overflow congregation and provide proper ventilation at all times; a deepened Sanctuary, which can be made tropically beautiful with flowers and palms; two friendly

little galleries, one at the rear and one off the Chancel, suitable for members of the congregation or musical effects; the Altar, high above the Nave and visible from every part of the building; and the interior finished in a light, cool color. The influence of the old structure is so pronounced that one hears constantly such words as, "It seems lived in," "It is so friendly," "My first thought is to get down on my knees."

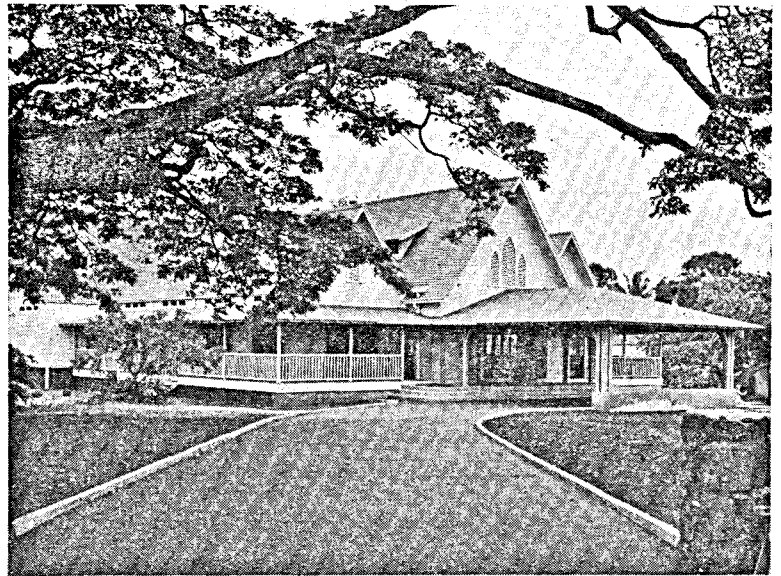
A Year of Miracles

While St. Clement's has grown with the years, the overcrowding condition during the past few years making this construction essential, yet it is far from being a wealthy group of people. However, they all joined hands with hearty good will to make possible this third and latest building. Maybe their faith helped in the result, maybe the Parish slogan of "The Friendly Church", a quality of the years, drew their friends around them; at any rate, before long the amount of \$30,000.00 was subscribed and in more than 700 gifts. As the Parish numbers just over 300 Communicants, this achievement approaches the miraculous. The members are grateful for the miracle of generous friends.

Then the War came on Sunday morning, December 7th, and there were enemy planes overhead and bright, shiny shingles on the partly completed building. The Rector, holding services in the Parish House Chapel, wondered, but no damage resulted. Next came restrictions on materials of all kinds. Again miracles happened, and considerate officials released the needed finishing lumber and other materials necessary. The Government believes in Churches. The most frequent question was "How can you get labor and materials?" Many individuals assisted, and above all was a Divine direction felt by everyone. St. Clement's believes in miracles.

The Third New Building

The building program of the Parish started in 1937 when the problem of three new buildings was faced with courage. A campaign was initiated to construct a new Parish House, Rectory and Church.



EXTERIOR OF THE NEW ST. CLEMENT'S CHURCH

Taken from the Wilder Avenue entrance and beneath the huge monkey pod tree. The porte-cochere and the lanais on both sides of the building are useful features in Hawaiian climate.

The response to the plan was so generous that by the end of that year the well arranged and beautiful new Parish House was built and paid for at a cost of \$22,500.00.

The first plan for a Rectory was to construct it on the Church property, but that was changed, and by Thanksgiving Day of 1937 a lovely and adequate new home on Ferdinand Avenue was purchased as the Rectory, and enlarged, for the sum of \$11,000.00.

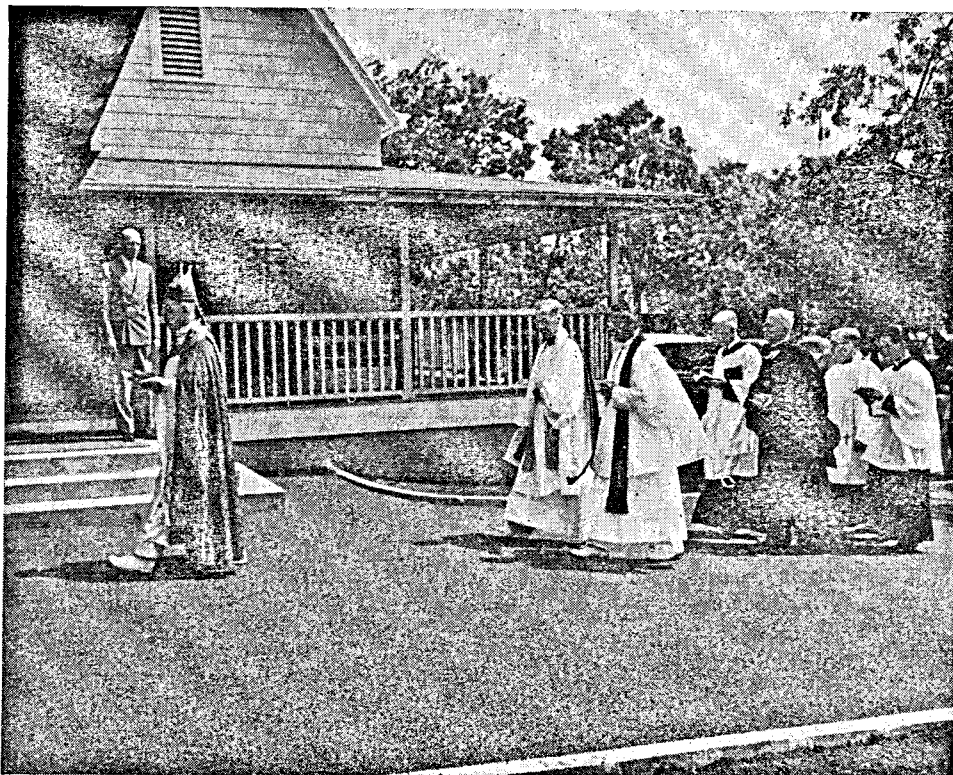
The New Organ

Throughout these campaigning years, portions of the gifts of Mrs. C. Montague

Cooke, Jr., were set aside toward the purchase of an Austin three manual organ as a memorial to Charles M. and Anna C. Cooke and James and Carrie H. Lefferts. This organ is completed, and at this writing is in San Francisco, where it will be stored awaiting ocean transportation to Hawaii. If miracles keep up, the Parish can, at a date not too far hence, announce a service of Dedication for this new instrument.

The Chapel of Peace

Readers may be interested in knowing about the room just beneath the Sanctuary,



THE CONSECRATION PROCESSION NEARS THE CHURCH DOOR

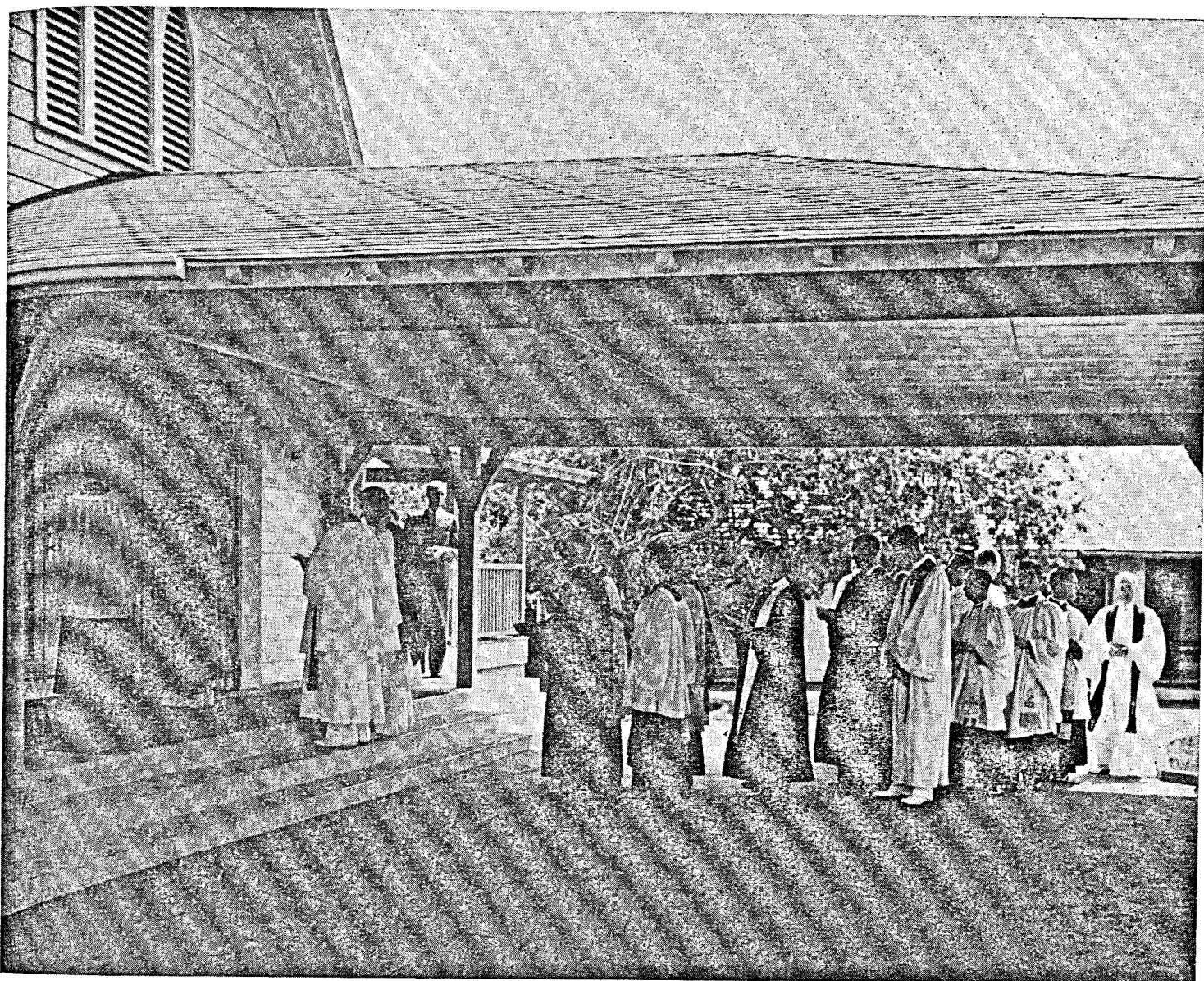
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THE CONSECRATION PROCESSION REACHES THE CLOSED DOORS OF THE CHURCH. THE BISHOP KNOCKS FOR ADMISSION.

with an outside entrance, already named The Chapel of Peace, which is now, ironically enough, used as the air raid shelter. This is planned as the resting place for urns, where the ashes of loved ones are kept in the perpetual care of the Church, the spaces being sold on a trust agreement. This should mean much to Christian people to whom the sheltering of the Sanctuary and the constancy of arising prayers are realities. Adjoining the entrance to The Chapel of Peace, and with nearby buildings removed, the Parish plans, in the scheme of landscaping, an outdoor Altar with quiet places of retreat—a place of strength and solace for weary souls, a shrine for wayfaring men.

Landscaping of the Grounds

The landscaping of the spacious grounds has started under the capable supervision of Mrs. Clifford Kimball. Work has already begun on the area between the new Church and the corner of Wilder Avenue and Makiki Street. The Church faces

this corner and can be seen from both streets, the new roadway having an inviting entrance from each.

This feature follows the plan of utter simplicity with an eye to inexpensive upkeep and can be added to and enlarged as time goes on and as individuals take an interest in developing the comprehensive plan in the mind of the creator thereof.

Eleventh Anniversary

May the third, the date of the Consecration, was also the eleventh anni-

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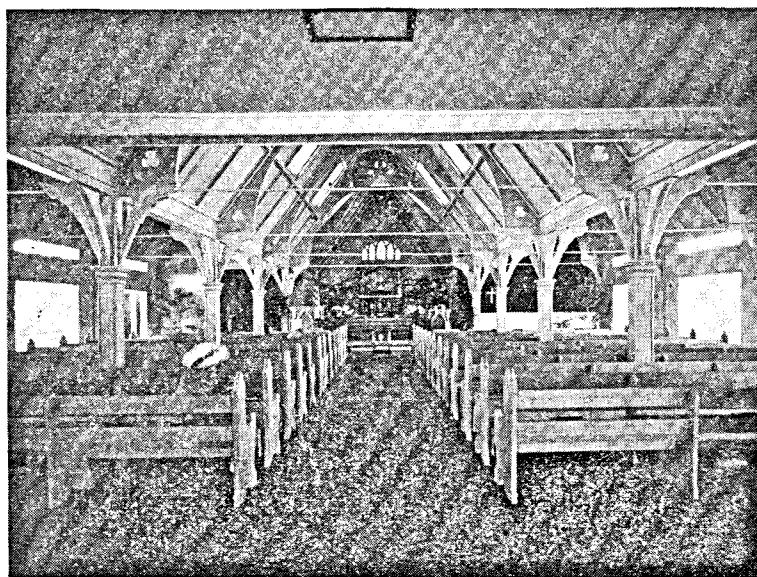
versary of the Rector of the Parish. The mid-morning Service of Holy Communion gave him the opportunity of reviewing the past eleven years, which had all pointed to this particular day in the history of the congregation and "while not a stick remains on our property today which was here eleven years ago, yet it is the same St. Clement's, and this day is a milestone in our advancing work for the Kingdom of God."

Summing Up

The summing up of the amounts spent for construction reveals the impressive total of Seventy-Two Thousand Dollars. The Parish pay-as-you-go plan will be complete when thirty-five hundred dollars are raised for the road work, landscaping and the inevitable extras.

St. Clement's Parish finds itself with a lovely new Church right square in the middle of a war. Despite the fact that one-third of the congregation has departed via evacuation, one-third works seven days a week and one-third is short of gas, still the Parish does not regret this development. During war days there is deep satisfaction in creating something beautiful

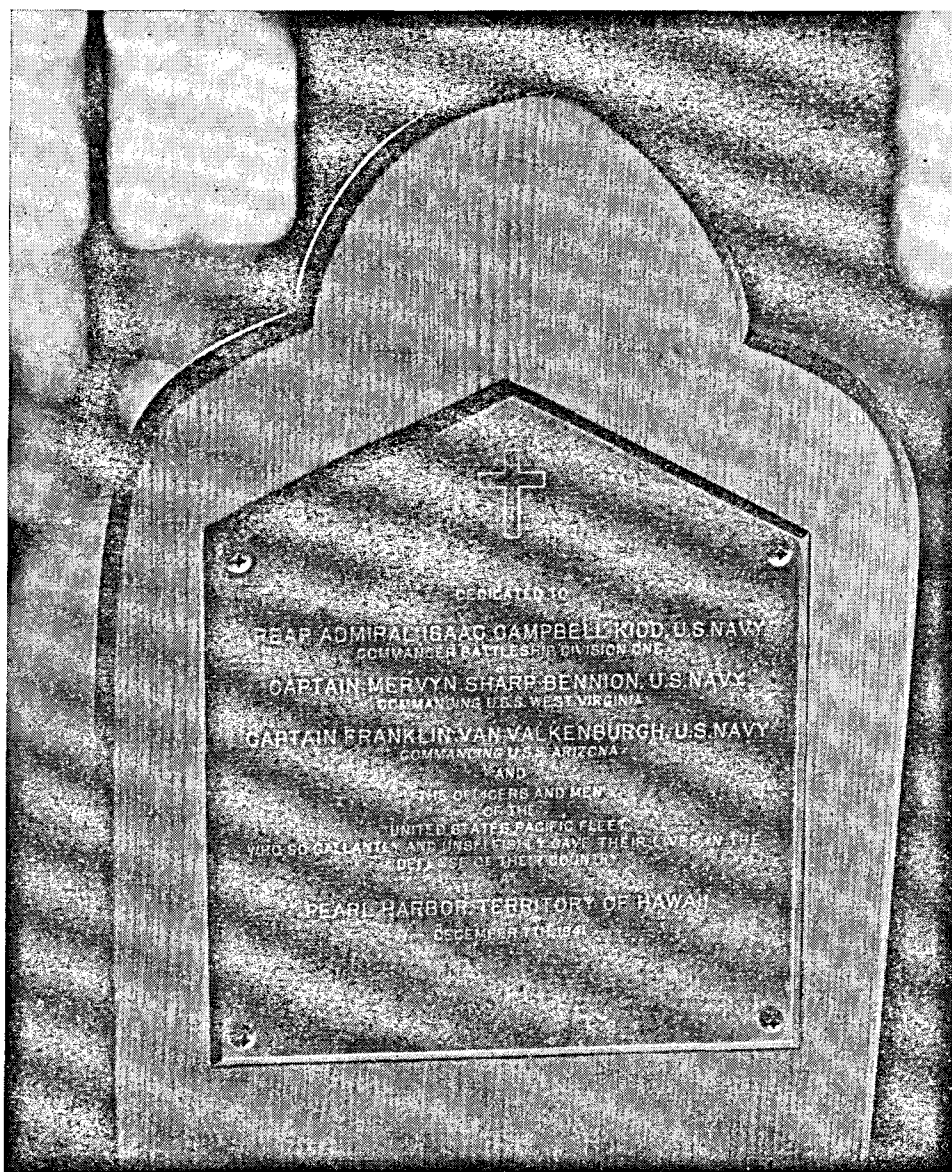
in a world of destruction, and uniting together in producing a permanent feature in God's work.



INTERIOR OF THE NEW ST. CLEMENT'S CHURCH

St. Clement's looks ahead knowing that this material development is but a part of the spiritual enlargement which must take place in the hearts of its people and that they must go forward together upholding God's truth and God's light, a beacon for peace in the hearts of men now, and a basis for peace in the days to come.

Others will judge you, not by what you can be, but by what you are; but you must judge yourself, not by what you are, but by what you can be.—Ivan Panin.



MAKING YOUR WILL

This booklet gives valuable hints on making your will.

It explains in a convenient, practical way the various matters concerning property distribution which experience tells us are often little understood. It outlines three basic will plans with sufficient space for notations and comment.

It explains "Dower and Courtesy" rights, gives a schedule of administrative fees and presents the various factors involved in the selection of Executor, Trustee and Guardian.

It will assist you to protect your family's future. Available upon application at our offices, or will be mailed upon responsible request.

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The Church Leads In Social Revolution

PART III

EDITOR'S NOTE: We print the final statements of the REPORT OF THE CONFERENCE ON SOCIAL JUSTICE, AND ECONOMIC RECONSTRUCTION, which followed the great Malvern Conference of the Church of England, held early in 1941. Part 3 deals with WAYS AND

MEANS, particularly the two fundamental problems of Land Ownership and The Monetary System. We quote two sentences: "A change is taking place in our social life so great as to deserve the name of a revolution. It is of a supreme importance that it should be a Christian revolution."

5. (d) FAR-REACHING CHANGES IN THE PRESENT SYSTEM OF LAND OWNERSHIP ARE REQUIRED.

Occupying serviceable ownership is a prerequisite of any ethically sound land system. Absentee ownership and non-serviceable ownership are contrary to a morally sound system. Serviceable ownership must be both subject to discipline if it fails in its stewardship, and also admissible to remedial assistance if unforeseen or natural causes hinder fruitful stewardship. In like manner any system of rating and taxation, local or national, must be conformable to ethical principles and not based solely upon consideration of expediency.

* * *

Much of our trouble is due to ill-managed land; to the evils of mortgaging and to the existing rights of landlords; and it is undeniable that these last are excessive if social function is taken as the justifying correlative of possessive rights. In particular, the owner of the sites of cities has hardly any function that would not be as well or better performed by a public body, while he absorbs a great deal of wealth communally created; this is conspicuously true of those who own land on the outskirts of growing towns. These are tempted to hold up land needed for development in hope of a rise in price. Thus private interest is directly opposed and deliberately preferred to public welfare. That is morally wicked; but it is also so pernicious politically that it ought to be prevented. For some critics, it is not ownership which is objectionable but the power to collect economic rent, to evict, and to forbid the use of natural resources.

* * *

Both these classes of evil would be remedied in great measure by the levy of a tax on the value of sites (as distinct from the buildings erected upon them), whether used or unused, rural or urban. In this field the inversion of the natural order, which is characteristic of our whole modern life, is especially important. If house property is improved (a social service) the rates are raised and the improvement so far penalized; if it is allowed to deteriorate (an injury to society) the rentable value is reduced and the offending landlord is relieved. Taxation of the value of sites (as distinct from the buildings erected on them) would encourage the full utilization of the land. The initial valua-

tion might be made by calling upon the owner to value the land himself, the State having power to purchase the land compulsorily at the figure named or to levy a tax on it as may seem more expedient in each case. This would end speculation in land for private advantage, which is always anti-social. The purchase of land as an investment should be discouraged, but its purchase for owner-occupation should be encouraged.

* * *

In this connection we would refer to an evil which has been brought to light in a special form during recent years—the geographical mal-distribution of the industrial population and its relation to rural life. Town and country, instead of being divorced, as at present, should be brought into living relationship with one another, with common civic requirements and social amenities, and with equal cultural and vocational opportunities.

5. (e) THE MONETARY SYSTEM.

Christians cannot consider this matter

without reference to the condemnation pronounced by the Church upon usury. There was often dispute whether or not a transaction was usurious: there was no doubt at all that usury is forbidden. The heart of this was a prohibition of any transaction whereby a lender exploited the need of a borrower to his own advantage. All great enterprises today are made possible by "credit." Those who provide that "credit" are entitled to appropriate remuneration for the service rendered, and to some further gain in the event of success as a counterweight to any risk of loss incurred. A system in which there is a distinct "money interest" apart from the interest of producers or of the community as a whole inevitably tends to fall under the condemnation of usury. Such a distinct "money interest" is based upon the conception of money as a commodity, to be regarded as "wealth." *But money is not wealth. It is a means of exchanging goods and services: and it is a means of storing potential productive power. That*



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is to say, unused credit may be a store of deferred purchasing power, or of the "capital" necessary for future production.

* * *

Some consider that our financial system has been administered so much as a public service that to convert it into one would be more a legal than an actual change. Others think that, inasmuch as the creation of credit by book entry is the dominant characteristic of our money system, the change would be immense. In the former case there can at any rate be little objection to a change which brings the legal position into line with the actual facts: and in the latter case, the gain from securing that money, a universally necessary instrument, is administered in the general rather than in any sectional interest, must be very great. *The essential purpose must be to secure that money becomes a genuine register of economic fact, and, so far as it is also a force affecting that fact, is directed by consideration for the public welfare alone.* Money should become functional to man in his economic activity, and the grounds of any suspicion that economic activity has become functional to money must be finally removed. It is therefore urged that the State should control the issue and cancellation of money or credit utilized as money.

* * *

VI. These reflections and statements of principle are put forward as a basis for action. It is much, no doubt, to stimulate discussion and guide it to the most fruitful themes. Thus by degrees a public opinion is formed which ultimately determines policy. But the need is too urgent for that slow process to be sufficient. *Action taken now—and much is necessarily taken—shapes the situation which must be handled when peace returns. Further, so soon as that happens the need for action will be so pressing that there will be no time for thought about principles. A change is taking place in our social life, so great as to deserve the name of a revolution. It is of supreme importance that it should be a Christian revolution.* The principles set forth above are offered as a guide and call to Christian revolution.

Such a revolution would not be violent; it would be inspired by a new energy of good will and be supported by members of all social "classes." But that revolution of good will is bound to be frustrated, and ill-will with or without revolution must prevail, unless *Christians under the impulse of their faith accept the full burden of their social responsibility.*

—X—

What Faith Sees in Christ:

"Because the Church is rooted in Christ the pattern of its life reflects the pattern of His. Faith sees in Him at once the coming down of God to man and the reaching up of man to God."—Angus Dun, in *Not by Bread Alone*.

MAGNA CARTA

June 15, 1215 A. D.

We date the definite beginning of political and religious freedom from the time when Stephen Langton, Archbishop of Canterbury, and the nobles compelled the dictator, King John, in spite of foreign political and ecclesiastical influences, to sign on the dotted line the Great Charter. Thus started the process of development of the freedoms which we cherish notably—the freedom of speech and the press, the freedom of religion, the freedom from fear, and the freedom from want.

1776

The deepest human processes of growth and progress are slow. It took more than 550 years to reach the next notable milestone in American history, when the great English Churchman, George Washington, Father of his Country, and his associates effectively applied the principles of Magna Carta in the oppressed colonies. This movement focussed in the Declaration of Independence on July 4, 1776.

1942

We are now absorbed in the titanic struggle to preserve all that was accomplished in 1215, 1776 and since. All the freedoms included within the word liberty are at stake, and we work for dear life to make sure that government of the people, by the people, and for the people shall not perish from the earth.

MAGNA CARTA AND "FREEDOM OF RELIGION"

To those of us who belong to the American branch of the Anglican communion, Magna Carta has a special interest. Its first clause secures the rights of the church, and confirms the charter for a free election of bishoprics and declares the freedom of the Church of England. The Latin words are significant: "Anglicana Ecclesia liberta sit." You must note that the word is "Anglicana Ecclesia" and not "Romana Ecclesia." This should be interesting to some of those too imaginative historians who persist in asserting that the Church of England was founded by Henry VIII.

He Did Not "Found" It, For He Found It

For, by the Great Charter, it is perfectly evident that the Church of England was a strong and going affair in the time of King John, and showed its power in the part it took in extracting the Great Charter from him in 1215. How a church, thus strong and vigorous in that year, could have been founded by a person who was not born until over 275 years afterward is beyond comprehension.

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A MISUNDERSTANDING CLEARED UP

Accidents will happen in the best-regulated families! We are glad to correct an obvious misunderstanding which was printed in the last number of the Hawaiian Church Chronicle. It has to do with the Good Friday services in Hilo.

The Rev. T. Markham Talmage, pastor of the First Foreign Church in Hilo writes that he was "a good deal hurt" by the quotation in the letter we printed. He says: "Every minister who has participated in the United Services during the past years wanted to do so again this year at the Church of the Holy Apostles. The setting of the Church lends itself particularly well to such a service, and we had all appreciated being asked. Some weeks before Holy Week, Mr. Nakamura and I discussed the possibility of having the United Service again. I told him distinctly and definitely that I was sure our ministers wanted to unite, and would unite with him if we received an invitation from him. and were disappointed when we did not. . . . After that, we planned our own service—not before. We had a splendid service in spite of the difficulty of attendance by many defense workers. Besides our own people, we had a goodly number from the Central Christian Church, the other Congregational Churches, some from the Korean Methodist, and a few Episcopalians. There is only one reason why we did not go to the Church of the Holy Apostles for the Good Friday service—and fill it, as we always have. We were not invited."

Mr. Nakamura writes, [in referring to the sentence: "Mr. Talmage seemed not enthusiastic and so I did not press the matter"]. "It seems that he thought I was not very enthusiastic about the idea of Union Service as was my predecessor, Mr. Perkins. This was purely the result of misunderstanding each other's attitude at the time." He adds that he means to call on Mr. Talmage and clear the matter up personally. We are glad to accede to Mr. Talmage's request that we correct "an entirely wrong impression".

—X—

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HENRY LINCOLN HOLSTEIN

On May 8th the Church and the Territory of Hawaii lost a man of long and distinguished public life, at the age of 77. Lincoln Holstein, called familiarly by Hawaiians "Linekona", and by others Link, was the last member of the Senate of Hawaii which in 1898 approved the treaty of the annexation of the Islands to the United States.

Born in Honolulu on June 14, 1865, Mr. Holstein was the son of Herman Augustus Frederick Holstein, who came here from Flensburg, Denmark, in 1850, and of Nahina Kekuni Holstein.

As a member of the territorial legislature and more particularly as speaker of the house of representatives, Mr. Holstein served his native land for many years. As presiding officer of the lower house for 14 years, he achieved fame and was often referred to as the "Joe Cannon of Hawaii." He lent to the office a dignity seldom equalled and never surpassed in the political history of the Islands. He was a master parliamentarian.

Mr. Holstein was a member of the Order of Kamehameha and Chiefs of Hawaii. He began his public career as a young lawyer in North Kohala, island of Hawaii.

A Faithful Churchman

Throughout his life, Mr. Holstein was regular and devoted in Church worship and duties. He owed much to the Rev. Alexander Macintosh, under whose tuition as principal of the Royal School he received a thorough education, with a knowledge of the English language which served him well throughout his public life. Until his failing health prevented, he never missed a Sunday Early Communion Service. When confined to the house at Wailuku, he received the regular ministrations first of the Rev. C. Fletcher Howe, and later to the end, of the Rev. J. Miller Horton, who conducted the funeral service at the Church of the Good Shepherd on May 10th.

An editorial in the Honolulu Advertiser said:

"Barring none, Holstein was easily one of the most capable and resourceful presiding officers of Hawaii's House of Representatives. . . . He was honest, courageous and stout-hearted. Once sure of his ground, he went ahead regardless of costs. Born poor, he died a comparatively poor man. No hint of political scandal was ever attached to his name."

Thus we greatly regret the passing of another of our fine part-Hawaiian Christian gentlemen.

GRIN AND BEAR IT By
LICHTY

"These are bad times for us missionaries, Snodgrass—religion we can explain to the natives, but how are we going to explain civilization?"

—By courtesy of the Honolulu Advertiser.

ACKNOWLEDGEMENTS

We acknowledge gifts and subscriptions for the Hawaiian Church Chronicle which have been received from April 29th to May 28th. Where the amount is not mentioned, it is \$1.00.

Mrs. B. Y. Yee, \$3.00; Mrs. Minnie S. Fong, \$2.00; Miss Emily F. Johnston, \$5.00; Miss Ellen Ruding; Mrs. J. P. Howatt; Mrs. Kate C. Wood, \$2.00; Mrs. J. W. L. Marshall; Chaplain Willard B. Hansen, \$3.00; Mrs. Mary Willgeroth; Ernest E. Kau, \$2.00; Mortimer A. Stetson, \$3.00; Rev. Kenneth D. Perkins; Almsbox, \$2.76; Mrs. S. Y. Char.

God's will is the nature of things.—*St. Augustine.*

The cross is the key that will lock the door on a sinful past.—*Dr. R. G. Lee.*

Holding

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,
Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

—Washington Gladden.

If God is able to save anyone who comes to Him "to the uttermost" He is certainly able to save from the uttermost.—*Dr. H. S. Laird.*

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FROM WAR-TORN ENGLAND

Far be it from me, remarks Dean Matthews of St. Paul's Cathedral, London, to say that God does not care which side wins the war, for the righteous Lord loveth righteousness; but He cares even more for the millions of souls who are caught up in this tragedy of conflict, and for the inward struggle in which faith conquers fear, hope conquers despair, and love resists the encroachments of hate. . . . According to the Rev. Leslie D. Weatherhead, the fact that this war has meant for many a spiritual collapse shows that the real God we believed in was collective man. We had so trusted man's ability, that when man failed we had no other God to fall back on. . . . It is the fashion, says the Bishop of Lichfield (Dr. Woods), to decry the church as timid and sluggish. Yet it is the Christian adventurers, drawing their vision and vitality from the church, who in every century have blazed the way of human progress; who have battled with evil and have brought God and goodness within men's reach. And there are thousands and thousands of such adventurers alive today in every country and continent. . . . The true evangelical note, according to Ernest H. Jeffs, is not "You must believe" but "Thank God, you may believe." Christianity is Good News because it tells us that we may believe the one thing we want and need to believe. . . . Dr. F. Townley Lord notes how the Gospels counsel us to set everything against its proper background. Jesus taught his disciples to look at men against the background of what they might become; to set the earthly city against the City of God; to estimate earth in terms of heaven. . . . The Rev. H. Motley points out that ministers, like housewives, work a lot better and far more willingly if they have a grain of encouragement.—*Herbert W. Horwill in "The Churchman."*

"The wireless is another symbol of the other world. If there is a material wireless there surely is a spiritual one. There is tremendous power back of us."—*Nellie Olmsted Lincoln.*

Herbert Spencer says: "Among all the mysteries that are about us there is none greater than this, that we are surrounded by an infinite and eternal energy from which all things proceed."

"Christianity can never be thankful enough for science. On our knees we should be grateful for her as one of God's most indispensable gifts. Nor should the fact that many a scientist whose contribution we rejoice in was not sure about God defer our gratitude. Cyrus the Persian has said, 'I will gird thee, though thou has not known Me.'"—*Harry Emerson Fosdick.*

THE WILL OF GOD
A Meditation for a Man in the Service

By the Rev. Bernard Iddings Bell, D.D.

I. The Lord Jesus, God revealed in human terms, tells me that He wills it that all men should have life and have it more abundantly. Mine is an enterprise in arms, which prospers only as it deals out destruction and death. Can this be to do the will of God? Only if I who fight shall see to it that out of this death-dealing comes a world filled with life and happiness, not for my nation only nor for its allies alone but for our present enemies as well. Only so can this war be blessed of God or other than damnation to myself.

II. Let me remember that God's will is done even now in Heaven, that is to say everywhere except among us men here on this tiny earth. God has not been overthrown by the follies that bred this war. At least once every day let me remember that. If I do remember it, then, even though death crash over me, I shall know it for what it is, my little share in the penalty that must be paid by man for having been so long a disobedient fool, resistant to the divine law of love, the law which demands a mutual sacrifice between men and between nations. God still reigns. It is man who has failed.

III. God's will, now done in Heaven, must be done in earth as well, in that world which will emerge at last out of this mad chaos. We who fight, how shall the world be constructed by us when these war days are no more? Any better than our fathers builded it a generation ago? If not, then my children, should I live to have children, will in their day have to deal out death and bear the pain of all this dreadful business, paying for my sins as now I pay for the sins of my fathers. God forbid! This war then is but prelude to my life. My life-work will begin when the guns at length are silent.—*The Living Church.*

The first Sunday after General John J. Pershing was confirmed, he and Mrs. Pershing started to the sanctuary to receive Holy Communion, the rest of the congregation stood aside so that they might go first. Whereupon both the General and Mrs. Pershing went back to their seats and knelt until almost the last. (Ross Greer).

It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.—*George Horace Lorimer.*

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RACE ISSUES IN HAWAII
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Hostile race feeling is like an epidemic disease, Riley H. Allen, editor of The Star-Bulletin, told Kamehameha school students in a talk on Dangers of War and Peace.

He pointed to the danger of raising race issues in Hawaii's multi-racial population.

* * *

"Feeling created against our citizens of one race, for instance, Americans of Japanese ancestry, will not stop with that race," he said. "Such animosities spread through the community and become more vicious.

"Inevitably, there will be a bitter situation continued into time of peace. There is also a real danger that in the minds of unthinking persons, all our citizens who are not of the white Caucasian race will be classed as not really Americans, and will be the victims of serious discrimination—in politics, in business, in industry."

* * *

Mr. Allen pointed to the excellent record set by Hawaii's population so far, and quoted directly from public statements by Lieut. Gen. Delos C. Emmons, military governor, declaring that the citizens of Hawaii, irrespective of race, are all united as Americans.

What many of our people need is not so much conversion to missions as conversion to Christianity. Until Christ has begun to transform our own lives we can have no impulse to share His gifts with others. We must honestly face the fact, that a considerable proportion of our communicants so far from being fellow-workers in the missionary cause, are themselves proper objects for missionary endeavor. In dealing with them we must begin at the beginning—with the Gospel.—*James Thayer Addison.*

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TWO ANGLES TO "DEMOCRACY", "LIBERTY" and "CITIZENSHIP"

From Where Stands A Winged Sentry
By Margaret Kennedy

And then the word "democracy" does mean something different to Americans from what it does to us (British). We use it to mean representative government, a constitutional opposition, Habeas Corpus, Magna Carta, trial by jury, the Bill of Rights, freedom of the press, of speech, of religion, free and public justice, and all that. We call those things "our Liberties" and we will fight like tigers for them.

But Americans, from what I can make out, mean something different, something more mystical and idealistic. I don't quite understand what it is, but it's all mixed up with their conception of Liberty as an almost sacramental possession, not "our Liberties", but LIBERTY—something they think they have more of than anyone else, a kind of essence they breathe. And it comprises, too, those virtues which can only flourish in the air of liberty, the full growth and dignity and worth of the human individual.


Why the Difference—If Any

The explanation, I suppose, lies deep in history. On our side we think of liberty as something which, in theory, we have always had. Our whole progress has been to define it, extend its effectiveness, secure it, build constitutional walls round it which will enable us better to cultivate it. On their side they think of it as something whole and indivisible which was won at one stroke, and which dwells in their Constitution. Their first conception of it springs from the Pilgrim Fathers who sought it that they might better serve God. People escaping from tyrannical slavery in Europe received it like a sacrament the moment they received American citizenship.

(Comment on the Above by Quaint Old Nanny)

Nanny: "Yes, and the good ones became Americans. The bad ones, they didn't turn into Americans. They turned into gangsters. The people who went over there were all people who were either too good or too bad for Europe. So their good people are stricter than ours and their bad people are more lawless."

I can't help feeling there is a germ of truth in this, odd though it sounds. It is entertaining to think of American citizenship as being like a sort of inoculation which just doesn't "take" in the case of bad people.



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WISE WORDS FOR A WAR-TORN WORLD

FROM:

1. GEN. DOUGLAS MacARTHUR
—Always timely, is this epigram:

"ONLY THOSE ARE FIT TO
LIVE WHO ARE UNAFRAID TO
DIE."

2. SIR STAFFORD CRIPPS would
infuse religion into social and political
life:

"I feel strongly that we have to have
a moral background to our whole life.
We have tended to divorce our religious
and ethical values from our practical
affairs. We try to live in two worlds.
One is the world of our religion, our
thought, our imagination; the other is
what we call the 'real' world of politics
and society and business. But we must
learn to *do* as we *think*."

Sir Stafford, asked to give his opinion
as to the function of the Churches in the
framing of a new society after the war,
replied:

"If they will take the attitude of the
Malvern resolutions and really implement
them, the Churches will be playing an
enormous part. But they must really im-
plement them—not just use them as a
screen for doing nothing. I think the
Churches have a simply tremendous
'potential,' for they can, if they will, give
the moral and spiritual background we
so badly need."

3. WENDELL L. WILKIE, at a
Conference on Far-Eastern affairs at the
University of Rochester, declared:

"The days are gone when men and
women of whatever color or creed could
consider themselves superior to other
creeds and colors."

"The day of vast empires is past, and
the day of equal peoples is at hand."

"Real equality between races is the
only sure hope for the future."

DURING A BLACKOUT

Lighten our darkness, we beseech Thee,
O Lord; and by Thy great mercy defend
us from all perils and dangers of this
night; for the love of Thy only Son,
Our Saviour, Jesus Christ. Amen.

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"A LANTERN COVERED WITH A DARK VEIL"

Christian reunion is not an optional,
elective goal, but a task of primary and
most urgent importance. It was Bishop
Brent who said, "The world is too strong
for a divided Church." It was his suc-
cessor as president of the World Con-
ference on Faith and Order, the Arch-
bishop of York, who said at the beginning
of the Edinburgh Conference, speaking
of the Church: "It is as though a lantern
were covered with a dark veil. It is truly
a lantern, because the light burns in it;
yet the world sees the light but dimly and
may be more conscious of the veil that
hides it than of the flame which is its
source." The disunity and anarchy of
Christendom in the modern period is a
basic reason for the contemporary debacle.
A house divided against itself cannot
stand, and a Church rent into many frag-
ments cannot be a city set upon a hill,
the light of which cannot be hid. History,
we may say, forever repeats itself but
never exactly. If this means that we can-
not return to the middle ages or to the
fourth and fifth centuries, it is a fair as-
sumption that there will be no new lease
of life for Christian civilization and world
community save as the Church recovers
its unity and spiritual power.

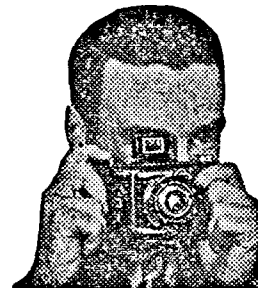
We must not stop with proclaiming the
reality of the Christian community; we
must exemplify in the life of the visible
Church, that community. This means that
our goal can be nothing less than organic
union—nothing less real than sacramental
intercommunion; this demands of us all
prayer, labor, and the spirit of sacrifice
and adventure until the goal is reached.

Humor in the Bible

"One reason why many people fail to
see the humor in the Bible is that they
imagine that there is only one approach to
God's Word, and that a very serious frame
of mind. But such an attitude is Occi-
dental and foreign to the Oriental genius
through which God gave us the Script-
ures."—Raimundo de Ovies, in *"The
Church and the Children."*

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**FLORENCE NIGHTINGALE
MEMORIAL SERVICE
AT ST. ANDREW'S
CATHEDRAL, HONOLULU,
ON MAY 17th.**

Some of the 350 nurses
entering the Cathedral in
procession.

—Photograph by courtesy of
the Honolulu Advertiser.



**FLORENCE NIGHTINGALE
MEMORIAL SERVICE**

The annual service for nurses was particularly impressive this year, with an unusual number of uniformed nurses in attendance, and with the background of total war. The Rector of the Parish ended a particularly appropriate sermon with a direct and personal charge to the nurses. The Bishop welcomed the nurses on behalf of the diocese, and gave the blessing. The service was officially recognized by the Territorial Nurses' Association, of which Mrs. David Y. K. Akana is president, with the co-operation of various medical institutions in Honolulu. The nurses' groups and institutions represented were:

Army Nurses, Navy Nurses, Territorial Nurses Association, City and County Nurses, Queen's School of Nursing, Leahi Home, St. Barnabas Guild, Red Cross, Queen's Alumnae, Japanese Hospital, Territorial Hospital, Children's Hospital, Shriners' Hospital, Palama Settlement, Nursing Service Bureau.

Neat and to the point in this list, clipped from an exchange, of what the Church needs today:

"More tithes and fewer drives.
More action and less faction.
More backers and fewer slackers.
More praying and less straying.
More divine power and less human
'pow-wow.'
More burden-bearers and fewer tale-
bearers."

**A GOOD WAY TO PUT IT, BY
SUSAN HOGBEN:**

The Lord's own Service on the Lord's
own day for
The Lord's own children in the
Lord's own way.

And here is a good description of what
the Blessed Sacrament is, ascribed to
Queen Elizabeth:

His was the Word that spake it, He
took the Bread and brake it,
And what the Word doth make it,
That I believe and take it.

It is a terrible mistake to have allowed
the Lord's service to become anything
else than the central service of the morn-
ing of the Lord's Day. (Bishop Gore).

Nearly three-quarters of a century ago,
John Stuart Mill said this:

"The social problem of the future we
consider to be, how to unite the greatest
possible individual liberty of action with
a common ownership in the raw material
of the globe, and an equal participation
in all the benefits of combined labour."

**DELEGATE SAMUEL WILDER KING
HAS HIGH PRAISE FOR T. H.
WAR RECORD**

WASHINGTON, May 12. (U.P.)—
Delegate Sam King of the Hawaiian terri-
tory told the United Press Monday night
that the whole nation should "acclaim
Hawaii's loyal and patriotic response to
the present emergency."

Mr. King said that when the full story
of Hawaii's response to war demands is
known, Hawaii will get the richly de-
served credit coming to her. Hawaii felt
the full impact of the war stronger than
any portion of the United States but
the Hawaiian people "accepted incon-
veniences, restrictions and shortages with
fortitude."

"The local morale continues very high,"
he concluded.

When I have doubts of the love of
God I plunge deep into the Incarnation
and find the answer only at the Cross.—
Bishop Brent.

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